

The gift of the Author to S. Bradburn
1786

THE

FACE OF MOSES UNVEILED, 2

BY THE GOSPEL;

OR EVANGELICAL TRUTHS,

DISCOVERED IN THE LAW.

IN FOUR

DISCOURSES,

BEING AN ATTEMPT TO SHOW THE DESIGN

OF THE OBSERVATION OF DAYS, SEASONS,

TIMES AND YEARS, AS COMMANDED BY GOD

TO THE ISRAELITES.

AS ALSO,

THE LAND OF CANAAN CONSIDERED AS A FI-

GURE OF THE REST THAT REMAINETH

TO THE PEOPLE OF GOD.

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PHILADELPHIA.

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DISCOURSE I.

THE PASSOVER OR FEAST OF UNLEAVENED BREAD.

THE WAVING OF THE FIRST RIPE SHEAF. THE

FEAST OF THE FIRST FRUITS, OR PENTECOST.

ALl the ceremonies of the law, and leuitical priesthood were shadows of good things to come, but in a special manner those seasons and times which the children of Israel were commanded to observe; as the Weekly Sabbath, The Feast of the Passover, The Feast of Pentecost, called also, the Feast of the First Fruits, The Blowing of Trumpets, The Feast of Tabernacles, and the Year of Release; but above all, the Year of Jubilee points out something exceeding glorious, and worthy of our most serious attention.

Upon these subjects my ideas are far greater than my words can express; and I must beg you to excuse me, if I should say but little to the purpose, where so much may be said; for as my heart labours under the weight and importance of the great things contained in these figures, I am perswaded that my tongue will fail to utter them as I ought; nevertheless I will attempt to make some remarks upon each of them, beginning with the Passover. It seems evident, that the feast of the Passover, was not only instituted as a constant memorial of the great deliverance which God wrought for the children of Israel

in slaying all the first-born of the Egyptians their enemies, and thereby releasing them from bondage; but also as a lively type of the death and sufferings of our LORD JESUS CHRIST; in which great event this figure had its full accomplishment. This will seem evident if we consider, that very plain marks of such a designation appear in the many particular ceremonies belonging to this institution, and which they were positively commanded to observe with the utmost exactness.

THE paschal Lamb was to be without blemish; CHRIST was a Lamb, without blemish, and without spot.

IT was to be slain on the eve of the full moon, happening upon or next after the vernal equinox. In the time of the feast of the passover, CHRIST our passover was sacrificed for us.

THE paschal lamb was intended for food to the whole congregation; CHRIST saith, "I am the living bread, which came down from heaven: if any man eat of this bread, he shall live for ever, and the bread that I will give, is my flesh, which I will give for the life of the world. For my flesh is meat indeed, and my blood is drink indeed."

THE blood of the lamb was to be sprinkled upon the lintel and two side posts of the door of each house; but none upon the threshold to be trodden under foot. In this blood being thus sprinkled, consisted the security of the people within the houses, provided they did not depart out until the morning. Thus "By faith he (Moses) kept the passover, and the sprinkling of blood, lest he that destroyed the first born should touch them."

So the blood of sprinkling which speaketh better things than that of Abel, is the security of those who have fled for refuge to lay hold on the hope set before us. Through this we are cleansed from sin, our conscience is purged from dead works; by dwelling in this sanctuary during the night and darkness of this life, we are freed from the destroying Angel, safe from the fear of the second death, and shall be delivered from the wrath to come.

THE paschal Lamb was wholly prepared in the same manner, viz. roasted by fire, without being divided. What a lively figure of the sufferings of CHRIST! He suffered in every part of his body, till he could say with propriety, 'I am poured out like water, and all my bones are out of joint: My heart is like wax, it is melted in the midst of my bowels. My strength is dried up like a potsherd, and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.'

THE Lamb was to be wholly eaten in each house, none of it was to be sent abroad: Each soul has need of a whole SAVIOUR, and he that has most grace has none to spare. All that did feed upon the Lamb, were obliged first to be circumcised; so all that by faith feed upon CHRIST must be circumcised in heart: 'For he is not a Jew, who is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, who is one inwardly; and circumcision is that of the heart; in the spirit, and not in the letter, whose praise is not of men, but of GOD. For we are the circumcision, who worship GOD in the spirit, and rejoice in CHRIST JESUS, and have no confidence in the flesh.'

THE congregation of Israel, and whoever did eat of the Paschal Lamb, were commanded upon pain of death to eat unleavened bread therewith, yea for seven days, no leaven was to be found in their houses; and the exhortation is to all who would feed by faith on CHRIST; "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened: For even CHRIST our passover is sacrificed, or slain for us. Therefore let us keep the feast, not with old leaven; neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." If we would feed upon CHRIST, we must not be puffed up with pride, self conceit, or vain glory, nor be filled with envy, anger, or malice: but must come humbly, and sincerely, or we cannot partake of that heavenly food.

"WHEREFORE laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new born babes desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the LORD is gracious."

THE passover was to be eaten with bitter herbs; this points out that we must come to CHRIST as poor, broken hearted, penitent sinners, mourning for our transgressions, with a bitter lamentation; "The sacrifices of GOD, are a broken spirit: a broken and contrite heart, O GOD, thou wilt not despise." It is absolutely necessary for us to be heartily sorry for our sins, with that godly sorrow that worketh repentance to salvation not to be repented of, in order to partake of that feast which GOD hath provided for us.

THE passover was to be eaten in haste, and those who partook of it in the land of Egypt were to have their

loyns

loyns girded, their shoes on their feet, and their staff in their hand, ready to march on immediately, at the command of GOD: we are taught by this, to make no delay in the great things belonging to our Salvation; our Saviour directs us, saying, " Let your loyns be girded about, and your lights burning; and ye yourselves like unto men that wait for their LORD, that when he cometh and knocketh, they may open unto him immediately: " and the Apostle saith, " Stand therefore, having your loyns girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace &c. " Thus we are taught that we should always obey with cheerfulness the commands of our GOD and Saviour, and hold ourselves in perpetual readiness to march whithersoever he may call us to go. We should consider ourselves as strangers and pilgrims, having no continuing city here, but as seeking one which is to come, even an heavenly city, which hath sure foundations, whose builder and maker is GOD.

ANOTHER circumstance which seems to put the matter beyond dispute, and plainly shows that CHRIST was pointed out by the paschal Lamb, is this, they were ordered not to break a bone thereof: he must be blind indeed, who doth not see how carefully the providence of GOD watched over the body of CHRIST, that when the Soldiers came and brake the legs of the first and of the other that was crucified with him, they came to him and finding him dead, brake not his legs, but one of them pierced his side with a spear, and forthwith came thereout blood and water. " But these things were done that the scripture should be fulfilled, A bone of him shall not be broken; " and thus he appears as the great antitype of the paschal Lamb.

WHEN the children of Israel came into the land of Canaan, they were still to keep the passover, in remembrance of their remarkable deliverance from the stroke of the destroying Angel through the blood of the Lamb, and their freedom from the Egyptian Yoke of bondage at the same time; though I am apt to think that they did not sprinkle the blood upon their doors upon those occasions, as at first, as there was no need of that ceremony being repeated, but always kept in mind; So when CHRIST instituted the feast called "The LORD's supper" it is thus expressed by St. Luke, "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you, this do in remembrance of me. Likewise also the cup after supper saying, This cup is the new testament in my blood, which is shed for you." And the Apostle Paul many years after CHRIST's death and resurrection, says, "Be ye followers of me, even as I also am of CHRIST. Now I praise you brethren, that you remember me in all things and keep the ordinances, as I delivered them unto you. For I have received of the LORD, that which, also I delivered unto you, That the LORD JESUS in the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat, this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup when he had supped, saying, This cup is the new testament in my blood; this do ye as often as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the LORD's death till he come."

THUS it is very evident that as this Feast was observed by the Jews yearly, in remembrance of those great events, which happened on that memorable night when they

were brought out of Egypt; so Christians ought to keep in memory the LORD JESUS as slain for us; by whose precious blood we may be cleansed from sin, secured from the stroke of the avenger, delivered from a worse than Egyptian slavery, even the bondage of Satan, and saved from the wrath to come. But observe, that in these memorials of CHRIST's death, that great event is only kept in mind, or brought into remembrance, but by no means acted over again; as there is neither a possibility, nor occasion of its ever being repeated; "Knowing that CHRIST being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God."

As all the sacrifices were to be offered in the place where God appointed, in the city which he chose, which was Jerusalem; so the passover was ordered to be kept there, and there only: to this city the law commanded all the Tribes to repair upon that occasion, as also to the two other yearly Feasts: now that nothing might be lacking, in order to make it appear that the passover pointed out the death of CHRIST, he was obliged to come to Jerusalem, and there to suffer, during the time of that very Feast which was the most lively type of that most important transaction. Thus it could not be, that he the great Prophet should perish any where but at Jerusalem. O Jerusalem, Jerusalem, what wonders have been done and shall be wrought in thee? in thee the paschal feast was celebrated, both typically and spiritually; and the feast of Pentecost likewise, both according to the letter and the spirit; the feast of Tabernacles still remains to be accomplished in the mystery within thy borders in the latter days.

BEFORE I come particularly to speak of the feast of Pentecost, I must beg leave to take a little notice of that

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Ordinance

ordinance, which commanded a sheaf of the first fruits of the harvest to be brought and waved before the LORD, on the next day after that sabbath which happened during the feast of unleavened bread; this was intended as a type of the resurrection of Christ, and was compleatly fulfilled in that great event; he is therefore called with propriety, "The first fruits; For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits;" To this important event our Saviour alluded, when he said, "The hour is come that the son of man should be glorified. Verily, verily I say unto you, except a corn of wheat fall into the ground, and die, it abideth alone: but if it die, it bringeth forth much fruit." He was himself this corn of wheat, it was necessary that he should be laid in the grave, and rise from the dead, in order to "become the first fruits of them that slept." This ordinance points out the exact time of his resurrection, viz, the morrow after the sabbath, and just the fiftieth day before the feast of weeks, first fruits, or pentecost; (for by all these names that feast is called.)

CHRIST is therefore spoken of by David, in these words, "There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon." He in all things must have the pre-eminence, and therefore he was the first begotten from the dead, and presented himself before God, as the first sheaf from among mankind, through whom the first fruits, and the general harvest shall be accepted.

FOR it is evident that this first reaped sheaf was to be offered to the Lord, to shew that the whole harvest belonged to him, and was also offered that it might be accepted for the people at large. Thus we are certain that Christ the first fruit or the first sheaf is holy, is sanctified

or set apart for the Lord; and we are persuaded that the lump, or general harvest, belongs to the same glorious Being, and is sanctified, or set apart for his use; and if the root be holy, or devoted to the Lord, so are the branches also.

TAKE notice, that as this waving of the sheaf of the first reaped grain, happened always on one of the seven days of the feast of unleavened bread, it did not require the congregation to be assembled for that purpose particularly, as it was already gathered; and therefore this solemnity has not been taken notice of by divines as much as it would have been had it happened at any other time, and a feast been appointed for that purpose: but is nevertheless worthy of our attention.

THIS naturally brings me to speak of the feast of pentecost, when bread of the new reaped grain was brought and offered unto the Lord. From the time of the waving of the first sheaf on the morrow after the sabbath, they were to number seven sabbaths complete, and on the morrow after the seventh sabbath, even on the fiftieth day, the feast of the first fruits began. This feast was accomplished in the mystery, on the day of pentecost, just fifty days after the resurrection of Jesus, when the first fruits of the people were converted, and willingly offered themselves unto the Lord: then the fruits of the Saviour's death and resurrection began to appear in a most glorious manner; then those Jews that are called "devout men out of every nation under heaven; the multitude composed of Parthians, Medes, Elamites, dwellers in Mesopotamia, in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and Profelytes, Cretes and Arabians," heard the wonderful works of God in their own languages; and

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not only heard, but believed, and joined one with another, as grains of wheat are joined in order to compose bread; so the multitude of them that believed were of one heart, and of one soul; neither said any of them that ought of the things which he possessed, was his own, but they had all things common.' That church was one body, and one bread indeed!

TAKE notice, that on the feast of first fruits, two loaves of bread made of flour, were to be offered to the Lord; how exactly the unity of the first Church corresponds to the idea of bread! a loaf of bread, though composed of thousands of grains, is one; all are blended together by a proper cement; so the first Christian Church was cemented by love; by one spirit all the members were baptized into one body; and it was necessary that they should have all things in common, in order to shew that the great mystery of the feast of weeks, (on the first day of which two loaves of bread were to be offered) was then fulfilled.

THREE questions here deserve to be answered, Why was a single sheaf of the first reaped grain waved before the Lord at the first putting in of the sickle, and loaves of bread waved upon the first day of the feast of first fruits? Why were two loaves waved rather than one? Why was leavened bread commanded to be offered at this feast, which was forbidden upon pain of death to be eaten at the feast of the Passover?

To the first question, it may be answered, that it was necessary that a first ripe sheaf, and not bread should be used to represent Christ the first fruits, as a sheaf, (and especially of the first ripe grain, which is commonly the best) contains those seeds which are proper for sowing, whereby the species may be increased: so that as all the

converts

converts which shall ever be brought home, are his seed, and the travail of his soul, which he shall see, and be satisfied with; it was necessary that a sheaf full of ripe grains, should be taken as a figure of him who shall bear much fruit, and from whom our fruit is found: but bread, best represented, and figured out that glorious church of the first fruits, brought and dedicated to God on the day of pentecost.

To the second, it may be said, that two loaves being offered to God, rather than one, shewed that first fruits should be brought in from among the gentiles, as well as from among the Jews; shewing that at the great harvest not only the Jews, but the fulness of the gentiles, should come in, and be saved.

To the third it may be answered, that unleavened bread was the bread of affliction, and therefore properly appointed to put them in mind of the hard bondage, the narrow escape from death, and the difficulties which they met with at the time of the institution of the Passover; but as the feast of first fruits was a time of great joy, leavened bread, which is more agreeable, was commanded. How great was the difference between our dear Saviour at the time of the Passover, when he was suffering all kinds of afflictions, and at the feast of Pentecost when from his throne of glory he saw with infinite delight the first fruits of his labour, and the prelude of a glorious harvest to come, presented unto God! It is no wonder that different kinds of bread were appointed for these so very different occasions: besides, leaven by fermenting the dough, causes a more perfect union of all its component parts, than

would

would otherwise take place, and therefore leavened bread was the most proper figure that could be used to represent that Church, which was so united by one spirit, as to be of one heart, and one soul, and to have all things common.

THUS was the feast of Pentecost literally and mystically fulfilled at Jerusalem, where the Lord Jesus ordered his disciples to tarry till they were endowed with power from on high, which was accomplished on that great day.



DISCOURSE.

How

DISCOURSE II.

THE SOLEMNITIES OF THE SEVENTH MONTH, CONSISTING OF THE BLOWING OF TRUMPETS, ON THE FIRST DAY; THE GREAT DAY OF ATONEMENT, ON THE TENTH DAY, AND THE FEAST OF TABERNACLES, BEGINNING ON THE FIFTEENTH DAY OF THE SAME. AS ALSO, THE SEVENTH YEAR, OR THE GREAT YEAR OF RELEASE.

THE seventh day of the week, the seventh month, and the seventh year, were very remarkable periods of time with the Israelites, and perhaps all point to the same thing, viz. to that glorious season when CHRIST shall come and take the kingdom, and gather in the harvest and give rest, peace and deliverance to his people. The seventh month, in which the feast of harvest or tabernacles was kept, was ushered in with a memorial of blowing of trumpets; and there is no doubt but it was a very grand solemnity: The account the Psalmist gives of it is such as I never read or think of without being sensibly struck with a pleasing awe, a something that I cannot describe. 'Sing aloud unto GOD our strength, make a joyful noise unto the GOD of Jacob. Take a Psalm

and

‘ and bring hither the timbrel, the pleasant harp with the
 ‘ psaltery. Blow up the trumpet in the new-moon, in
 ‘ the time appointed in our solemn feast-day. For this was a
 ‘ a statute for Israel, and a law of the GOD of Jacob. This he
 ‘ ordained in Joseph for a testimony, when he went out
 ‘ through the land of Egypt.” This blowing of trumpets
 ‘ seems to have been ordained not only as a memorial
 of the deliverance of Israel out of bondage; but was also,
 no doubt, intended as a figure of that glorious day of the
 LORD, when ‘ The great trumpet shall be blown, and
 ‘ they shall come who were ready to perish in the land of
 ‘ Assyria, and the out-casts in the land of Egypt, and
 ‘ shall worship JEHOVAH in the holy mount at Jeru-
 ‘ salem.” When the seventh angel shall sound his
 trumpet, and great voices shall be heard in heaven, saying,
 ‘ The kingdoms of this world are become the kingdoms
 ‘ of our LORD and of his CHRIST, and he shall reign
 ‘ for ever and ever.’

ON the tenth day of the seventh month was the great day of atonement; on which the people were commanded to observe a most solemn fast, to cease from all labour upon pain of death, and under the same penalty to afflict their souls by abstaining from food, drink, diversions &c. and by humbling themselves before God, on the account of their sins, and making supplications for the pardon of the same. On this day the high priest entered into the most holy place, within the vail, with blood, which he offered for his own sins, and for the errors of the people. To describe the many important ceremonies that were commanded upon this occasion, would be both pleasant and profitable, but must be omitted at present. They were all highly significant, and were compleatly fulfilled in the death of Christ, his resurrection, his ascension into Heaven, his session to the right hand of the Father, and his prevalent intercession there; as the apostle hath ex-

plained

plained in a very concise manner, especially in the epistle to the Hebrews, ninth and tenth chapters, to which I refer you.

I COME now to speak of the feast of tabernacles, which is also called the feast of ingathering, upon which I shall make a few brief observations.

I. THIS was the greatest and most magnificent feast of the whole year, and was celebrated with as much greater joy than the feast of weeks, as the full harvest exceeded the first fruits: We may then reasonably conclude that the substance of the feast of tabernacles is not yet come, or that it is not fulfilled in the mystery; for it is evident, that no event has happened in the world since the day of Pentecost, to exceed or even to equal the glorious solemnities of that season, which was but the substance of the feast of the first fruits; therefore, what great events may be reasonably expected, when the feast of tabernacles shall be as compleatly accomplished as the feast of Pentecost hath been?

II. MORE than double the number of beasts were offered at this feast than at the feasts of unleavened bread, first fruits, and blowing of trumpets, put together, being no less than seventy one bullocks, fifteen rams, one hundred and five lambs, and eight kids or goats; making in the whole one hundred and ninety nine, beside the continual burnt offering, which was never to be omitted on any occasion;

ON the first day of the feast thirteen young bullocks were offered, two rams, fourteen lambs of the first year without blemish, and one kid; and the same for seven days, except the bullocks, they gradually decreased one a day, till

on the seventh day only seven were offered, which altogether made seventy, in the seven days: which the Jews say were offered for the seventy nations of the world: On the eighth day but one bullock was offered, which they say was offered for the whole nation of Israel; and that this last day, was therefore the great day of the feast. One ram and seven lambs were offered on that day, and consequently the lambs blood which was shed on the last great day of the feast, exceeded in quantity the blood of the bullock; and the number of the lambs, which on the first day of the feast exceeded the bullocks only as fourteen to thirteen, on the seventh day exceeded them as fourteen to seven, or two to one, and on the last day as seven to one: This seems to import that the seventy nations of the world, compared to young bullocks unaccustomed to the yoke for their stubbornness, shall finally be overcome by the Lamb that was slain; his meekness shall subdue their obstinacy; their perverseness shall be destroyed: He shall rebuke "the multitude of the bulls, with the calves of the people, till every one submit himself with pieces of silver." And in the last great day of the feast of the harvest, shall the stubbornness of Israel or Ephraim be destroyed, and that nation now so obstinate shall lament thus, "Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: Turn thou me, and I shall be turned; for thou art JEHOVAH my God, Surely after that I was turned, I repented; and after that I was instructed I smote upon my thigh: I was ashamed, yea even confounded, because I did bear the reproach of my youth." Then shall the tribes of Israel return to JEHOVAH their God, from whom they have fallen by their iniquity; then shall they take words, and turn with all their hearts and souls to JEHOVAH, and thus address the Holy Majesty against whom they have sinned; "Take away all iniquity, and receive us graciously: So will we render the calves of our lips: For in

• thee

“thee the fatherless findeth mercy.” Then when the feast of tabernacles shall be accomplished in the mystery, those many bulls that compassed the Lamb of God, those strong bulls of Bashan that beset him round, shall be slain before him; the Jews and Gentiles shall be subdued by his all conquering power, which shall finally prevail over all, and subdue all opposition.

III. THIS feast was called, the feast of tabernacles because the people were enjoined to take the boughs of goodly trees, branches of palm trees, boughs of thick trees, and willows of the brook, and make booths, and dwell in them for seven days, rejoicing before God, in remembrance of their dwelling in booths after they came out of Egypt. This command was strangely disobeyed, from the days of Joshua, who came out of Egypt, till the time of Nehemiah, and the return of the children of Judah, from the Babylonish captivity; when it is written thus concerning them: “And they found written in the law which JEHOVAH commanded by Moses, that the children of Israel should dwell in booths, in the feast of the seventh month: And that they should publish and proclaim, in all their cities, and in Jerusalem, saying: Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths; as it is written. So the people went forth and brought them, and made themselves booths, &c. and all the congregation of them that were come again out of the captivity, made booths, and sat under the booths: For since the days of Joshua, the son of Nun, unto that day, had not the children of Israel done so; and there was great gladness.”

THE feast of tabernacles, was observed by the children of the captivity, with beautiful exactness; and exhibited a glorious figure of what shall happen, in the

last

last days, spoken of by the prophets; when, "The mountain of the house of JEHOVAH shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many nations shall come and say; Come, and let us go up to the mountain of JEHOVAH, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: For the law shall go forth of Zion, and the word of JEHOVAH from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: Nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine, and under his fig-tree, and none shall make them afraid: For the mouth of JEHOVAH, God of hosts, hath spoken it. I will open rivers in high places, and fountains in the midst of the vallies: I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oyl tree; I will set in the desert the fir-tree, the pine, and the box-tree together. Then Jerusalem shall be lifted up, and inhabited in her place, and men shall dwell in it, and there shall be no more utter destruction, but Jerusalem, shall be safely inhabited. And it shall come to pass, that every one that is left, of all the nations which came against Jerusalem, shall even go up from year to year, to worship the King, JEHOVAH God of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up, of all the families of the earth, unto Jerusalem, to worship the King, JEHOVAH of hosts, even upon them shall be no rain."

So we find, that the feast of tabernacles must be fulfilled or kept, at Jerusalem, by all the nations of the

earth;

earth; even as our Saviour fulfilled the passover, and his disciples the day of Pentecost, at the same place. Read the 60th Chapter of Isaiah, and the 14th of Zechariah, where many glorious things are spoken relative to Jerusalem at that day; one passage out of the former I will transcribe, it being so much to my purpose, "The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary, and I will make the place of my feet glorious. The sons also of them that afflicted thee, shall come bending unto thee; and all they that despised thee, shall bow themselves down at the soles of thy feet, and they shall call thee, The City of Jehovah, The Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations, &c."

THIS feast of tabernacles points to that blessed time, of which the prophet speaks, saying, "It shall come to pass from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith Jehovah."

"Praise waiteth for thee O God in Sion, and unto thee shall the vow be performed. O thou that hearest prayer, unto thee shall all flesh come."

IV. Upon the last day of the feast of tabernacles, the Jews had a custom of pouring out water before the Lord: This ceremony was accompanied by the sound of trumpets, and great rejoicing, insomuch that it was a saying among them, that 'He who never saw the rejoicing at the drawing and pouring out of water on the last day of the feast of tabernacles, never saw or heard any joy in all his life.' And it is supposed that this custom of the Jews was the occasion of our Saviour's making such an extraordinary proclama-

tion upon that day ; of which St. John gives us an account in these words, " In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given, because that Jesus was not yet glorified." The prophets speak much of this blessing, under the similitude of water poured out, running or living water, water drawn, &c. " For I will pour water upon him that is thirsty, and floods upon the dry ground : I will pour my spirit upon thy seed, and my blessing upon thine offspring ; and they shall spring up as among the grass, as willows by the water courses, One shall say, I am the Lord's, and another shall call himself by the name of Jacob ; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel. And it shall be in that day, that living waters shall go out from Jerusalem, half of them toward the former sea, and half of them toward the hinder sea ; in summer and in winter shall it be. And Jehovah shall be king over all the earth : In that day shall there be one Lord, and his name One. He shall pour the water out of his buckets, and his seed shall be in many waters, and his kingdom shall be exalted. He shall come down like rain upon the mown grass ; as showers that water the earth. And he shall come unto us as the rain ; as the latter and former rain upon the earth." How glorious will that period be ! How far beyond all former times ! The waters of the sanctuary shall not only be to the ancles, knees, and loins, but shall be a river that cannot be forded ; " these waters shall issue out toward the east country, and go down into the desert, and go into the sea, even the dead sea, and the waters shall be healed ; and these waters shall cause every thing to live

whithersoever

whithersoever they come ; " they shall cure every complaint : the living trees shall flourish upon the bank of this wonderful river, their leaves shall not fade, nor their fruit be consumed ; these virtuous leaves shall heal the bruises and sores of the nations, and the fruit always in season, shall serve for their repast. Read the twelve first verses of the forty seventh chapter of Ezekiel, where you will find these waters described more at large. At the time of the fulfilment of these prophecies, Christ our Lord will give to him that is athirst of the water of life freely ; even that which he proclaimed in the days of his flesh, upon the last and great day of the feast of tabernacles ; and which he assured the woman of Samaria, should be in those who drank it, a well of water, springing up into everlasting life. When shall that blessed season come, when we with joy " shall draw water out of the wells of salvation ?"

THESE are the glories and blessings of the great Feast of Tabernacles, which feast according to the spirit, remains to be fulfilled, as hath been shown ; for if the feast of Pentecost or first fruits was so glorious in its accomplishment ; what must the feast of harvest be ? For in that day, in the holy mount " shall Jehovah, the God of hosts, make unto all people, a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

" AND the spirit and the bride say, Come : and let him that heareth say, Come : and let him that is athirst, come ; and take the water of life freely."

I come now to speak of the acceptable year of the great Jehovah, which was pointed out by the seventh year, or year of release, under the ceremonial dispensa-

tion.

tion. The observation of this year was as strictly commanded as the weekly sabbath, and as hath been remarked, probably points to the same period; even to the seventh millennium. It seems likely that the apostle Peter alluded to this manner of reckoning, when he said, "But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." And it hath been the opinion of both Jews and Christians, even from ancient times, that when six thousand years are expired from the creation of man, some very great change shall take place on the earth: and this idea seems well to correspond with the figures of the seventh day, and the seventh year sabbaths, which were commanded to be kept holy.

IN the seventh year, all Hebrew servants went out free, except those who voluntarily and openly chose to remain in servitude; each one of these had his ear bored to the door post, and all such were thenceforward obliged to continue servants for ever; that is, to the day of death, unless they survived to the year of Jubilee, which terminated their bondage.

DURING the year of release no debts were demanded, because it was called, "Jehovah's release;" the land was to enjoy a sabbath of rest, it was neither to be tilled, nor sown: nothing was on that year to be reaped, the vineyards were not to be dressed, nor the grapes gathered which grew of themselves. A solemn pause took place; no doubt to answer some very important purposes; and most certainly it was a grand figure of that rest, or keeping of sabbath, which remaineth to the people of God; and of which the apostle speaks in the third and fourth chapters of the epistle to the Hebrews.

Although

ALTHOUGH the observation of this sabbath of years was positively commanded, and the command often repeated with promises of great blessings to the people in case they obeyed, and threatnings of great judgements if they disobeyed; yet it seems evident by the account we have, that for several hundred years before the babylonish captivity, their covetousness got the upper hand, in such a manner, that they did not observe the year of release according to the letter and spirit of the law; but they gained nothing by being disobedient; for they were disinherited, and sent into a strange land for seventy years; during which time the land enjoyed her sabbaths, as God had foretold by Moses, saying, "Then shall the land enjoy her sabbaths. As long as it lieth desolate, it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it."

BUT however the year of release might be neglected by the children of Israel, the acceptable year of the Lord shall not be forgotten; when that period comes Christ will descend and bind Satan, and he shall remain in the Abyss, shut up, during that sabbath of a thousand years; in which time, Peace, Rest and Happiness shall take place universally through the Whole Earth; those that have a part in the first resurrection, shall live and reign with Christ their Redeemer without interruption, the whole of that blessed day of rest, which is declared to be a thousand years, no less than six times in the sixth Chapter of the book of Revelations. Blessed are they that shall be accounted worthy to obtain that world, or age, and the first resurrection from the dead; they shall be as the angels in heaven; neither can they die any more; for they are the children of God, being the children of the resurrection. This is the portion of such who are followers of the Lamb, and who abide faithful unto the death; they shall receive the crown of life, which the Lord hath promised to them that love him.

him. Those that are willing to suffer with Christ now, shall be glorified with him at that day; and I think that St. Paul reckoned well, when he said, "For I reckon
 ' that the sufferings of this present time, are not worthy
 ' to be compared with the glory that shall be revealed in
 ' us. For our light affliction which is but for a moment,
 ' worketh for us a far more exceeding, and eternal weight
 ' of glory. This is a faithful saying, If we suffer, we shall
 ' also reign with him."

THIS glorious portion belongs to the church of the hundred forty and four thousand, who are redeemed from among men; being the first fruits unto God and the Lamb.

THESE shall sing a song, that no man can learn, but those who are redeemed from the earth, saying to the Lamb of God, "Thou art worthy, to take the book,
 ' and to open the seals thereof; for thou wast slain,
 ' and hast redeemed us to God by thy blood, out of every
 ' kindred, and tongue, and people, and nation; and hast
 ' made us unto our God kings and priests: and we shall
 ' reign on the earth."

THAT day may be called with propriety, The Marriage of the Lamb, when his wife shall have made herself ready; and blessed are they who are called to the marriage supper of the Lamb; who are found ready when the bridegroom cometh, and shall enter in with him to the marriage.

To that period, all those prophecies of the glory of the church in the latter days, with which the scriptures so much abound, naturally refer.

THE church shall then look forth as the morn, fair as the moon, clear as the sun, beautiful as Tirzah, comely

as Jerusalem, and terrible as an army with banners. She shall then appear as a dove, having her wings covered with silver, and her feathers with yellow gold. Zion's watchmen shall lift up the voice together, and sing; yea they shall see eye to eye in that day. Those that believe shall be one as the Father and Son are one; then shall the world believe and know that Christ is the Messiah, the sent of God. 'The earth shall then be full of the knowledge of Jehovah, as the waters cover the sea. And in that day, there shall be a root of Jesse which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious.'

THEN many hundreds of prophecies shall be accomplished in their full glory, that have been shamefully explained away, and represented as meaning next to nothing at all, by endeavouring to accommodate them to past transactions, and comparatively small and trivial events.



DISCOURSE:

DISCOURSE III,

THE YEAR OF JUBILEE.

IN this discourse I shall consider the grandest type in all the scriptures, of the greatest deliverance that ever can be granted to mankind; I mean The YEAR OF JUBILEE.

THIS was of all others the most joyful season; it happened but once in fifty years; seven sabbaths of years must revolve before the Jubilee could be proclaimed: But Oh, the joy there was upon that occasion! It is highly reasonable to conclude that such who had parted with their inheritances, and were in bondage, looked forward with great anxiety to the Year of Jubilee, expecting then to regain their liberty, and once more obtain possession of their patrimony. Perhaps they had sold their possessions for a trifle, and by their extravagance had come to want and beggary, and had become slaves through their folly; such an one feeling himself exceedingly interested in the matter, would likely express himself in the following manner, as the Jubilee approached, "In a little time, so many years, months, weeks or days, I shall be freed from my bondage, by the sound of the Great Trumpet, and not only so, but I shall return to my paternal inheritance, that possession which I foolishly parted with, and have been so long deprived of. I that am now poor shall then be rich, I that am now a servant shall then be made free, &c." No doubt the young people had great expectations

of the glory of the day; they longed to hear that sound which they had never heard, and to see those great overtures which would certainly take place at such an important period: While the old people who remembered a former Jubilee, would no doubt often entertain their children with the various scenes which took place at that time, and would still greatly rejoice at the happy approach of such another season.

I should imagine that the various agitations of mind many people would be under would prevent them from sleeping for some time, and especially the night before the great day of atonement, at which time the trumpet was to be blown.

BUT is it possible for us to conceive the solemnity, the grandeur of the scene, when the Jubilee trumpet began to sound? on the great day of atonement, the most solemn day in the year, it is probable that at the very time when the high priest was in the most holy place, at an appointed hour of the day, the people waiting with the utmost attention; the silver trumpet began to sound, and proclaim the long wished for Jubilee. The joy that was exhibited on those occasions passes description, let imagination if it can supply the deficiency.

At these stated periods every man went out free, and every inheritance was released, and returned to those to whom it formerly belonged, with only one exception, which shall be considered hereafter.

To what can this grand solemnity point? to nothing that hath ever yet happened; for if the sabbath of the

seventh year is not come, as hath been fairly proved, much less hath the Jubilee been accomplished, which included seven such periods; and according to the mystery of the number seven, if one year stands for a thousand, as seems probable from what has been advanced, then the Jubilee will not be proclaimed till after seven times seven thousand years, or those ages of ages are fulfilled, of which the scriptures so frequently speak. The Jubilee evidently points to that grandest of all periods, when "The creature itself, or the whole creation shall be delivered from the bondage of corruption, into the glorious liberty of the children of God;" this is that manifestation of the sons of God, for which the earnest expectation of the creature waiteth: for this Jubilee the whole creation groaneth, and travaileth in pain together until now. This trumpet cannot sound till that period when every knee shall bow, and thus all rebellion and disobedience cease, and every tongue shall swear, which implies Ransom, peace, reception and protection on God's part; and a hearty, voluntary returning to their allegiance and obedience on the part, of fallen intelligencies. For "In the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father, God hath made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself; that in the dispensation of the fulness of times, ages, or periods, he might gather together in one, all things in Christ, both which are in heaven, and which are on earth, even in him." He hath made peace already by the blood of his cross, in the great day of atonement, when he offered himself as a propitiation for our sins, and not for ours only, but for the sins of the whole world; he then gave himself a ransom for all, to be testified in due time; that in the ages to come he might

the exceeding riches of his grace in his kindness towards us; and that he might reconcile all things to God, both in heaven and on earth. Jesus was made for a time, a little lower than the angels, that he by suffering, might taste death for every man, and might be crowned with immortal glory, and eternal honour. Now when he shall have subdued all things unto himself, and put down all rule, and all authority and power, he will cause the **GREAT JUBILEE TRUMPET** to sound, loud as immortal breath can blow, and through the wide domain of Jehovah, **LIBERTY** shall be proclaimed to **EVERY ONE**, and the inheritance of every man shall be given him, according to the figure.

THEN by the blood of the covenant shall the prisoners be sent forth out of the pit wherein is no water; the host of the high ones on high, and kings of the earth, who were long before gathered as prisoners into the pit, and shut up in the prison for many days, shall then be visited, or found wanting. All the kings of the earth, after having seven times pass over them, as Nebuchadnezer had, shall praise Jehovah, when they shall hear the words of his mouth; yea, they shall sing in the ways of Jehovah; for great shall his glory be. Such as sit in darkness and in the shadow of death, bound in affliction and iron: Because they rebelled against the word of God, and contemned the counsel of the Most High; whose heart he brought down with labour, who fell down, and there was none to help; shall then hear the Jubilee trumpet sound, and shall be saved out of their distresses. The hand of the Lord shall bring them out of darkness, and the shadow of death, and shall break their bonds asunder; then shall they praise him for his goodness, and for his wonderful works to the children of men. Then the gates of brass being broken, and the bars of iron being cut in sun-

der,

der, the prisoners shall be brought out of the prison, and them that sit in darkness, out of the prison-house; for he shall say to the prisoners, Go forth; and to them that are in darkness, Shew yourselves. The desolate heritages shall then be inherited. Then the great multitude which none could number, of all nations, and kindreds, and people, and tongues, being brought out of great tribulation, even the sorrows of the second death, shall stand before the throne and before the Lamb, clothed with robes washed and made white in his blood, and with the palms of victory or triumph in their hands, shall cry and shout saying, "Salvation to our God who sitteth upon the throne and unto the Lamb." Death, the second death, the last enemy shall be destroyed, or swallowed up in victory; tears shall be wiped away from all faces; sin, sorrow, crying, pain, misery and death shall have no more a name among the creatures of God; the former things being past away, all things shall be created anew. He that hath the keys of hell and of death, will then open all the prisons, and proclaim Liberty to the captives and the opening of the prison to them that are bound; and by so doing will comfort all that mourn.

"AND every creature who is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them," on the day of HEAVEN'S GREAT JUBILEE, shall join to say, "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

HAIL glorious DAY! from antient times foretold!

Proclaim'd by types and prophecies of old!

Thou Day of Heav'n's eternal Jubilee,

Ordain'd of God to set poor captives free!

Great

Great day, for which all other days were made!
 Which God well pleas'd foresaw, when he survey'd
 Man by rebellion ruin'd, lost, undone,
 Redeem'd, restor'd, by Jesus Christ his Son.
 Thou day of God, prefigur'd by the law,
 And which the prophets at a distance saw;
 The grandeur of thy scenes I would proclaim,
 If God would touch my lips with heav'nly flame.
 To me, O God, the learned's tongue impart;
 Direct my fancy, and inspire my heart.
 Fixt by the Great Eternal's firm Decree,
 Thy Date is wrapt in awful Mystery:
 So far remote that Day, conceal'd from view
 Its hidden periods, and its wonders too,
 That men impiously traduce, blaspheme,
 And count the Important Day a fictitious dream.
 Assist me Faith, Hope, Charity, divine,
 (I prize your aid, I'll not invoke the Nine.)
 Teach me that hidden period to explore,
 When sin, and pain, and death shall be no more.
 When Christ shall over all his foes prevail,
 And spoil the pow'rs of darkness, death and hell.
 Then shall Creation own his sov'reign sway;
 And ev'ry creature willingly obey.
 Each knee shall bow, and ev'ry tongue shall swear;
 While Heav'n and earth his right to reign declare:
 To all mankind it shall be testify'd
 In that due time, that Jesus for them dy'd;

E

All

All things in him shall then reheaded be;
 All own him Lord, and bow the suppliant knee.
 All reconcil'd to God, his love shall know,
 Whether in heav'n above, or earth below:
 The YEAR or JUBILEE shall then be come,
 And All the Saviour purchas'd shall come home.
 The Mediator shall no more complain,
 That he hath labour'd, spoke, or dy'd in vain,
 The travel of his soul with joy shall see,
 And satisfy'd eternally shall be.
 The TRUMPET of the JUBILEE shall sound;
 Jesus shall be with endless glory crown'd;
 And through the Great Jehovah's wide domain,
 Not one shall rise against his glorious reign:
 But all from sin, and death and bondage free,
 Shall praise his name to all eternity.
 When all are thus obedient to his call,
 Christ will resign, and God be ALL in ALL,
 Here stop my soul; no farther seek to go;
 What God reveals is quite enough to know.

It is possible that some may think this discourse of the Jubilee, a matter merely speculative; but I consider it as a very serious subject; and if you will attend to what is yet to be said, perhaps you may find practical observations enough to engage your attention, and if you hearken to them, to influence your conduct through life.

I. We find in the 25th chapter of Leviticus, that there was one exception even in the year of Jubilee; a house in a walled city that was sold, and not redeemed within a full year after the sale, was never to return to the seller,

not

not in the Year of Jubilee itself. This teacheth us a very important lesson, viz. Not to sell our birth-right, as Esau profanely did, for one morsel of meat, a little present gratification, and which bore no proportion in value to what was parted with; by which means he irrecoverably lost his right of primogeniture: "For ye know how that afterward when he would have inherited the blessing, he was rejected: for he found no place for repentance, though he sought it carefully with tears." We are therefore exhorted to look diligently, lest any man fail of the grace of God; and to hold fast that which we have received, that no man take our crown.

LET us look a little, and consider, what a loss we are like to meet with, if we part with our house in the walled city, and do not redeem it within a full year, or in our life time. The scriptures not only make mention of a heavenly country, an inheritance incorruptible and undefiled and that fadeth not away, a kingdom that cannot be moved, &c. but also a celestial city, infinitely exceeding in glory all the most famous cities of ancient or modern times; not Ninevah, Babylon, Shushan, Jerusalem, or any other of the cities of the universe in their greatest splendor, are worthy to be named in comparison of this; either for extent, height of walls, beauty of streets, riches, glory or magnificence. A short description of this beautiful city cannot be amiss upon the present occasion, in order to shew the amazing folly and madness of those who willingly, and for a mere song, part with so glorious a portion as a dwelling place therein.

THIS city is described as being twelve thousand furlongs square; that is fifteen hundred miles; sufficiently large for all the race of Adam to reside in; that have ever been born, even supposing sixty to be born in each minute, during the space of six thousand years.

THIS

THIS city hath a wall fifteen hundred miles high; and therefore there can be no climbing over it by any means; let none of us trust in vain hopes; therefore they who enter must go in by the gates; and "Blessed are they who do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Oh how happy shall they be who obtain the plaudit of their judge, and are welcomed into the celestial city! God will say, "Open ye the gates, that the righteous nation which keepeth the truth may enter in."

THE building of the wall of the city is of jasper, the city is of pure gold, like unto clear glass; and the twelve foundations are garnished with all manner of precious stones; and the twelve gates are of twelve pearls, every several gate is of one pearl, and the street of the city is of pure gold, as it were transparent glass. It hath no need of the sun nor moon to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof; there shall be no night there. This is the palace of God. From the throne of the Almighty and of the Lamb, the river of the water of life proceeds, clear as the crystal glass; this runs with a gentle current the whole length of the city, carrying life and health in its salubrious streams; on its banks, and in the midst of the streets of the city, the trees of life in flourishing rows, stand loaded with immortal fruit, spreading a verdant cooling shade for all the celestial inhabitants, who are comforted, fed, refreshed, and healed by their rich produce.

INTO this city no unclean thing can enter; nothing that defileth, or worketh abomination, or that loveth and maketh a lye; but they who are written in the Lamb's book of life. This is a brief description of the city, from which it is evident, that they who part with their possession there, and do not redeem it in season, must sustain an amazing loss indeed!

WHAT

WHAT would a man be profited though he should gain the whole world, and lose his part in that heavenly city, and be deprived of an habitation there? Oh, who would not be willing to part with all things here below, to obtain the right of a citizen in that palace of Jehovah? This is that city which hath foundations, whose builder and maker is God; this he hath prepared for them, who by faith seek a better country than earth can afford. Here we have no continuing city, no abiding place, no permanent home; it is wise therefore to seek for one to come. Oh, what a happy thing it will be to be esteemed as fellow citizens with the saints, and of the household of God! to be reckoned as belonging to the court of the King of Kings! and to have Christ write upon us the name of his God, and the name of the city of his God, even, New Jerusalem, which cometh down from God out of heaven, and his new name!

If any of you have apostatized from Christianity, by turning again to folly and vanity, and thereby have sold your dwelling place, or forfeited your part in the heavenly city; Oh turn again to the Lord with all your heart and soul, and if possible, redeem your right before it be too late; for if this is not done within a limited time, even this present accepted time, and this day of salvation, it will be forever and ever lost to you, and will not return; no, not even in the Great Jubilee.

II. Although, nothing but a house in a walled city could be sold so as never to be recovered again, even in the Year of Jubilee; yet any other inheritance might be alienated during the time of forty-nine years. And was not this a long and tedious season, to be deprived of that inheritance, upon which they might have lived comfortably and happily all that time? Was it not a sad case to be poor, miserable and distressed, on the account of their folly and extravagance, during such a long period?

LET

LET us be warned by this, not to set light by the blessings which the gospel brings; such as pardoning mercy, peace with God, joy in the Holy Ghost, a freedom from the dominion of sin, a good hope through grace of entering into rest; &c. For if we neglect so great salvation, and despise the riches of the goodness of God, we may be kept out of our inheritance till the great Year of Jubilee; and O, who can conceive how great a loss we shall sustain in such a case? Alarming consideration! let us make haste to embrace the gospel with all its blessings, that we may enter into the joy of our Lord at death, and never be a moment deprived of the inheritance which our Saviour hath bequeathed us in his will, even eternal life, which he hath power to give to all whom the Father hath given him: And "the Father loveth the Son, and hath given all things into his hand."

III. THOSE who refused to be set free in the year of release, who chose to abide in their master's service, who openly and plainly despised liberty, had no force offered to their wills; they were left in bondage, and suffered to remain in slavery till the year of jubilee, if they lived so long; and could not easily be released, till that period; and though they might repent, their repentance came too late after their choice was publicly confirmed.

So those who refuse to attend to the gospel call, and choose the service of sin and Satan, which is the worst kind of slavery; who prefer the vain trifles of time and sense to the realities of another world; who choose a state of thralldom in preference to gospel liberty; and continue making this wretched choice till the accepted time is past, shall be left to feel the effects of their own folly; and be not only shut out of the city, and irrecoverably forfeit their dwelling there, and be deprived of the en-

joyment

joyment of their inheritance till the year of Jubilee; but
 also remain under the power of sin, condemnation, death,
 misery, and the most bitter affliction till the same period.
 Of such as these God says, "They have chosen their
 own ways, and their soul delighteth in their abomina-
 tions; I also will choose their delusions, and will bring
 their fears upon them; because when I called, none
 did answer; when I spake they did not hear; but they
 did evil before mine eyes, and chose that in which I
 delighted not. Because I have called, and ye refused,
 I have stretched out my hand, and no man regarded;
 but ye have set at nought all my counsel, and would
 none of my reproof: I also will laugh at your calamity.
 I will mock when your fear cometh; when your fear
 cometh as desolation, and your destruction cometh as a
 whirlwind; when distress and anguish come upon you.
 Then shall they call upon me, but I will not answer;
 they shall seek me early, but they shall not find me: for
 that they hated knowledge, and did not choose the fear
 of Jehovah. They would none of my counsel; they
 despised all my reproof: therefore shall they eat of the
 fruit of their own way, and be filled with their own
 devices: for the turning away of the simple shall slay
 them, and the prosperity of fools shall destroy them.
 Therefore will I number you to the sword, and ye shall
 all bow down to the slaughter: because when I called,
 ye did not answer; when I spake, ye did not hear; but
 did evil before mine eyes, and did choose that wherein
 I delighted not." These are very solemn warnings; I
 therefore intreat you now to hearken, and while you may
 be made free, embrace the opportunity; now you may
 be delivered from the dreadful tyranny of sin, pray do not
 choose to remain bond slaves to the devil; lest you mourn
 at the last, when your flesh and bodies are consumed: and
 each one say, "How have I hated instruction, and my heart

• despised

despised reproof? and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me. I was almost in all evil, in the midst of the congregation and assembly." Then O dear souls, if any of you should be so unhappy, you will know that it is an exceeding evil and bitter thing that you have chosen to remain in slavery, when you might have been made free by the Son, and experienced freedom indeed!

Now therefore, while the gospel proclaims, "Liberty to the captives," hearken to its inviting voice: "Repent, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord."

DISCOURSE

DISCOURSE IV.

**THE CASE OF THE ISRAELITES, WHO CAME OUT
OF EGYPT, CONSIDERED AS A WARNING TO
CHRISTIAN PROFESSORS: AND THE LAND OF
CANAAN SHOWN TO BE A FIGURE OF THAT**

**REST, WHICH REMAINETH FOR THE PEOPLE
OF GOD.**

IN this discourse I shall make some remarks upon the unhappy fate of the children of Israel, who came out of Egypt by a mighty hand; and outstretched arm; who saw the most marvellous works of God that any people ever did, and had the greatest miracles wrought in their favour that any ever had; and yet died in the wilderness, and never entered into the promised land, nor obtained that rest which was typical of the seventh millennium, or the blessings of the great year of release. For although they all "were under the cloud, and all passed through the sea; and were all baptized to Moses in the cloud, and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink: (for they drank of that spiritual rock that followed them, and that rock was Christ.) yet with many of them God was not well pleased, for they were overthrown in the wilderness." And a terrible overthrow it was, for out of Six hundred and three thousand, five hundred and fifty men, besides

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D I S C O U R S E

the tribe of Levi, from twenty years old and upwards that came out of Egypt, only two entered into the land of Canaan, all fell through unbelief, and other crimes, except Caleb and Joshua, who had another spirit, who followed God fully; though the whole congregation opposed them. "Now these things were our examples, to the intent that we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written. The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples, or types; and they are written for our admonition, upon whom the ends of the ages are come. Wherefore let him that thinketh he standeth, take heed lest he fall." I make use of the Apostle's language, in this exhortation, for it would be impossible to frame a discourse more pertinent, and more concise. Here we see that numbers fell by different crimes, at different seasons, and so came short of the promised land; but the greater part of the congregation forfeited their right at once, through unbelief, and murmuring against God, within two years after they came out of Egypt.

THIS people had beheld the ten plagues brought upon the Egyptians; had seen the great miracle of the red sea divided; they had passed through as on dry land, which their enemies assaying to do, were drowned; they had sang the praises of God upon the shore; God delivered them from all their fears and dangers, and did not seemingly regard the first provocation they gave him, which

was at the red sea, when they said unto Moses, " Because
 ' there were no graves in Egypt, hast thou taken us away
 ' to die in the wilderness? Wherefore hast thou dealt
 ' thus with us, to carry us forth out of Egypt? Is not this
 ' the word that we did tell thee in Egypt, saying, Let us
 ' alone, that we may serve the Egyptians? For it had been
 ' better for us to serve the Egyptians, than that we should
 ' die in the wilderness." One would have thought this
 provocation almost sufficient to exclude them from the
 promised land, but this was unnoticed.

THREE days after they had left the red sea, they came
 to the bitter waters of Marah, which they could not
 drink, and instead of trusting in the Lord, and calling upon
 him for deliverance, they again murmured against Mo-
 ses, saying, " What shall we drink? There a miracle
 was wrought, a tree was cast into the waters, which made
 them sweet. One would naturally think, that they would
 trust God in future to supply all their wants; but directly
 we find the whole congregation murmuring against Moses
 and Aaron in the wilderness, and saying, " Would to
 ' God we had died by the hand of Jehovah in the land
 ' of Egypt, when we sat by the flesh pots, and when we
 ' did eat bread to the full: For ye have brought us forth
 ' into this wilderness, to kill this whole assembly with
 ' hunger." Impious speech indeed! and provoking to the
 last degree! On this occasion the glory of Jehovah ap-
 peared, and though he considered their murmurings as a-
 gainst himself he was so far from punishing them, that he
 rained down bread from heaven upon them, forty years,
 six days in a week, at the same time assuring them that
 they should not find it on the seventh, which he com-
 manded them to keep holy; but some of them even re-
 belled against this command, and went out to seek manna
 on the sabbath day, upon which the Lord said to Moses,
 " How long refuse ye to keep my commandments and my
 laws."

‘laws?’ It was not long after this before the people came to a place where there was no water to drink, and they began after the old sort to chide with Moses, and said, “Give us water, that we may drink, and Moses said, Why chide you with me? Wherefore do ye tempt Jehovah?” Nevertheless they continued murmuring, and said to Moses, “Wherefore is this, that thou hast brought us up out of Egypt, to kill us, and our children, and our cattle with thirst?” So far were they from trusting in the Lord, that they were almost ready to stone Moses, but when he cried to the Lord, the great Jehovah commanded him to smite the rock in Horeb, out of which water came for the people to drink. God was still gracious to them, and soon after he delivered them in a marvellous manner from being destroyed by the hand of Amalek, one of the most powerful and warlike nations in those parts; who came against them when they were unprepared, and would have utterly destroyed them had not the Lord marvellously appeared for them, and discomfited their enemies, through the intercession of Moses.

Not long after this the Great Jehovah, in such an awful and majestic manner as exceeds all description, gave forth his fiery law; which was intended most effectually to guard them against idolatry; this was delivered with all imaginable grandeur and terror, in order to make the greater impression upon their minds: The whole congregation as one promised beforehand, implicit and faithful obedience; and when the people heard the law proceeding from the mouth of God, and saw the thundrings and lightnings, and the mountain smoking, and heard the trumpet sounding louder and louder, they removed, and stood afar off, and said to Moses, “Speak thou with us, and we will hear: But let not God speak with us, lest we die.” Now we should be ready to conclude, that

this

this people could never forget, what they had seen and heard; and at any rate that they would never dare to be guilty of idolatry. But Oh! strange and melancholly news to tell, while the dear man Moses was gone up into the mount, to receive directions from God respecting the tabernacle, ark, &c. in less than forty days, the congregation had turned entirely aside, and had made a golden calf, and worshipped it. Sad apostacy! This had like to have occasioned the utter destruction of the whole congregation; for at this time Jehovah said unto Moses, "I have seen this people, and behold, it is a stiff necked people: now therefore let me alone, that my wrath may wax hot against them, and that I may consume them; and I will make of thee a great nation." But Moses made such fervent supplications and intercessions for the people, as will forever endear his name, and show the amazing love he had for them, notwithstanding their ingratitude to him, and their reiterated murmurings against him. The Lord hearkened to his voice, and repented of the evil which he thought to do unto his people, so far as not to destroy them utterly, nor yet to forbid their entering into the land of Canaan. Nevertheless, now for the first time, God was determined to visit their sin upon them in some measure; therefore Moses by the command of God, ordered the sons of Levi to put on their swords, and to go in and out from gate to gate, throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour, of the most forward of the idolaters; and there fell that day, upon that occasion about three thousand men: Besides which the Lord sent some plague among the people, on the account of the calf, by which it is likely many more were destroyed: But notwithstanding this dreadful provocation, yet still the way was open for them to go into the promised land.

ABOUT

ABOUT a year after this the people complained upon some occasion, it is not mentioned what it was, and it displeased Jehovah, and the Lord heard it; and his anger was kindled; and the fire of Jehovah burnt among them, and consumed them that were in the uttermost parts of the camp. And the people cried unto Moses; and when Moses prayed unto Jehovah, the fire was quenched. But this judgment was no sooner past, than the mixt multitude fell a lusting, and the children of Israel wept again, and said, "Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlicks, but now our soul is dried away; there is nothing at all, besides this manna before our eyes." Upon this the anger of Jehovah was kindled greatly; Moses also was displeased. However God gave them plenty of quails for a considerable time, even till they were weary of them; but withal sent his wrath among them, and smote them with a very great plague; and slew the fattest of them, and smote down the chosen men of Israel. But this sin, great as it was, though attended, with dismal consequences, was not the fatal crime which prevented them from entering into Canaan; it was their unbelief, and murmuring against the Lord, and refusing to go in at his command: and believing those spies that brought up an evil report of the good land, and threatening to stone Caleb and Joshua, who would have perswaded them to go in and possess the same; and inclining in their hearts to go back to Egypt, and talking of making a Captain to return thither again, saying, "Would God that we had died in Egypt, or would God we had died in this wilderness. And wherefore hath Jehovah brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?" Then God threatened to destroy the whole congregation utterly, but

Moses

Moses interceded again in behalf of the rebellious people, and Jehovah was pleased to forgive them, so far as not to destroy them immediately, nor to reject their children; but forasmuch as they had tempted and provoked him ten times, and had not hearkened to his voice, though they had seen his glory, and were conducted by the pillar of a cloud by day, and of fire by night, had seen his great miracles in Egypt, and in the wilderness, had been fed by his bountiful hand with bread from heaven, had water given them from the rock, their clothes had not waxed old upon them, nor their shoes upon their feet, yet they refused to trust in him, and would not believe that he was able to bring them into the land of Canaan; therefore he lift up his hand, and swore in his wrath, that they should not enter into his rest, nor even see that inheritance which he had promised them; assuring them that all their carcases should fall in the wilderness, a specimen of which was immediately shown, by the death of the ten spies that brought up an evil report of the good land. The congregation lamented greatly, when these dreadful tidings were made known; the children of Israel sorely repented of what they had said and done, but it was then too late; the decree was past: God had sworn by himself, and would not repent, that they should never see, much less possess the country. The next morning they presumed to go up against their enemies, notwithstanding Moses warned them against such a rash piece of conduct; (what would have been obedience two days before, was rebellion then;) but neither the ark nor Moses went with them, and as they went up contrary to the commandment of the Lord, they became an easy prey to their foes, who smote and discomfited them at pleasure; and thus began to execute that destruction, which God had sworn should take place upon all the men of war in the congregation. After this they wandered near forty years in the wilderness, frequently murmuring against Moses, and against God, and were often

visited with great plagues, and sore destructions, till they were wholly consumed, except Caleb and Joshua; but it is not my intention at present to follow them any farther, having traced them through a series of crimes and rebellions against God, from the time of their coming out of Egypt, till they were rejected as unworthy to enter into Canaan.

Thus we see, that they could not enter into the typical rest, because of unbelief; and how careful ought we to be that we do not fall short by the same means, of that rest, or keeping of sabbath, which remaineth for the people of God! of which the land of Canaan was a type: For I cannot by any means apprehend it to be a type of that rest which shall be enjoyed after the great Jubilee, when all things shall be subdued unto Christ; for many reasons: one of which I will mention, which is quite sufficient of itself, to convince any unprejudiced mind; viz. When Joshua, who is also called Jesus, whose name signifies, A Saviour, and who was a lively type of our Redeemer, led the tribes into the promised land, he had seven nations, governed by thirty one kings, to conquer; his conquests were rapid; he was the most successful general that ever led an army into the field, as he never lost a battle where he commanded in person, nor as we ever read, lost any of his men when he led them to victory; but for some time he met with great opposition, till he had subdued all his foes. Now as war cannot take place in that state of permanent happiness, which shall be when God is ALL IN ALL, or in the ultimate state of glory; it is evident that the rest in the land of Canaan doth not point to that period, but to the Seventh MILLENNIUM, or that season when Christ and his saints shall reign on the earth, and when he shall subdue all people. For in the contest that shall take place at the beginning of that period, between Christ and the nations of the world, more shall be slain and

destroyed

destroyed than ever were at once upon any occasion since time began. "For behold, the Lord cometh out of his place, to punish the inhabitants of the earth for their iniquity: The earth also shall disclose her blood; and shall no more cover her slain." He shall break the nations with the rod of iron; and shall dash them in pieces like a potter's vessel.

"He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries. For behold the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. (For by fire, and by his sword will Jehovah plead with all flesh: And the slain of the Lord shall be many. And it shall come to pass, that in all the land, saith Jehovah, two parts therein shall be cut off, and die; but the third part shall be left therein. And I will bring the third part through the fire; and refine them as silver is refined, and will try them as gold is tried: They shall call on my name, and I will hear them: I will say, It is my people; and they shall say, The Lord is my God. Therefore wait ye upon me, saith the Lord, till the day that I rise up to the prey: For my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: For all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of Jehovah, to serve him with one consent." In that great day the angel is represented as thrusting in his sickle into the earth, and gathering the vine of the earth, and casting it into the great wine-press of the wrath of God; that wine-press is then trodden without the city, and blood issues out, even to the horses' bridles, by the space of a

thousand and six hundred furlongs, or two hundred miles. There are so many passages of the same nature, that time would fail me to repeat them all: Those who would wish to consult the scriptures farther upon this subject, may read *Isaiah*, sixty third chapter, and six first verses, *Ezekiel*, thirty-eighth and thirty-ninth Chapters, the fourteenth Chapter of *Zechariah*, and especially the nineteenth of *Revelations*; for all these passages, and many others refer to the same period; even to the time when the Kings of the earth, who have given their power and strength to the beast, " Shall make war with the Lamb, and the Lamb shall overcome them, for he is King of Kings, and Lord of Lords; and they who are with him are called, and chosen, and faithful.

ENOUGH has been said to prove that the land of *Canaan* was a type of that rest that shall be enjoyed under the reign of *Christ*, during the *Thousand Years*; and the wars of *Joshua*, which he made to get possession of it, are types and representations of those judgments which must come upon the nations of the earth, before the peaceable kingdom of *Christ* can take place. What remains is a solemn warning to professors, from the dreadful example of the unbelieving *Israelites*, who rebelled against *God*, and at last through their unbelief and ingratitude, provoked him to swear in his wrath, that they should not enter into his rest. O that professors of christianity would be wise, and understand that all these things were written for their admonition, and are ensamples, not for them to follow, but to avoid! I am sure we have great need to watch and pray, and if we think that we stand, to take heed lest we fall, after the same example of unbelief. In order to avoid so terrible a situation, let us labour to enter into that rest; let us take heed of an evil heart of unbelief, that is apt to depart from the living *God*: Let us exhort one another daily, while it is called, To day, lest any

of us be hardened through the deceitfulness of sin: Let us always remember that if we would be partakers of Christ, it is necessary for us to hold the beginning of our confidence, stedfast unto the end. And if we would hearken to the voice of God, let us not harden our hearts. "Wherefore as the Holy Ghost saith, To day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation, in the wilderness." Although some must enter into that rest which God hath prepared, it doth not follow, that such who had it first preached or proclaimed to them shall be the persons; nay, we are informed to the contrary, viz. that they entered not in, because of unbelief. It is evident by the Apostle's reasoning upon this awful subject, that the rest in the land of Canaan was intended as a type of something greater; for he saith, "For if Jesus, or Joshua had given them rest, (that is the true rest) then would he not afterwards have spoken of another day." But long after Joshua's time, God spake of another rest, as the Apostle saith, "Again he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts."

FROM all that hath been said, this conclusion is very evident, "There remaineth therefore a rest, or keeping of sabbath, to the people of God." This is the rest of which we have a promise left us of entering into; this is the rest which the great Joshua, or Jesus hath to give; but ought we not to fear, lest through unbelief and disobedience, any of us should seem to come short of it? Let us be careful not only to hear the word preached, but to be united by faith thereto; that so it may profit us, and preserve our souls from apostacy, or practical infidelity; which is much to be dreaded in these sad times of general declension.

WHEN

WHEN I think of the case of Moses, I must confess it alarms me, more than any other instance that I read in the scriptures; Moses is said to be very meek, above all men that were upon the earth, yet he went out of the way once, at the waters of strife, when he spoke unadvisedly with his lips, and said, "Hear now, ye rebels; must we fetch water for you out of this rock?" For this one word, and perhaps for smiting the rock twice, instead of speaking to it once, he was shut out of the good land, and only had the liberty of seeing it with his eyes: though he earnestly besought the Lord, saying, "O Lord God, thou hast begun to shew thy servant thy greatness, and thy mighty hand: For what God is there in heaven or in earth, that can do according to thy works, and according to thy might? I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon." But Moses saith, speaking to the Israelites, "But the Lord was wroth with me for your sakes, and would not hear me: And Jehovah said unto me, Let it suffice thee, speak no more unto me of this matter. Get thee up into the top of Pisgah, and lift up thine eyes, westward, and northward, and southward, and eastward, and behold it with thine eyes; for thou shalt not go over this Jordan." This seemed to grieve Moses exceedingly, he mentions it in his writings not less than seven or eight times. Five different times God told him that he should not go into the land, and four times gave him the reason why, viz. because he rebelled against the Lord, at the waters of Meribah, and did not believe and sanctify him before the congregation; for this one offence, the Lord sware that he should not go over Jordan; which he mentions with regret, saying, "But I must die in this land, I must not go over Jordan."

THIS example is a warning to the best of men, to the greatest masters in Israel, not to trust in their former right-

cousness

eousness, and venture to commit iniquity, lest they die in their sins, and fall short of the sabbath of rest. For if Moses, who had so often obtained pardon for others, through his intercessions, could not obtain it for himself, so far as to go into the promised land; surely we have reason to be afraid of sinning against God, lest we be deprived of that rest of which the country of Canaan was but a type.

LET us not sit down at our ease in carnal security; but let us give all diligence, to make our calling and election sure, that so we may never fall; but have an entrance ministered unto us abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ.

LET us not sleep as do others; but let us watch and pray, that we enter not into temptation. Let us hold fast the profession of our faith, without wavering; knowing that he is faithful who hath promised; and let us consider one another, to provoke unto love and good works; exhorting one another; and so much the more as we see the day of the Lord approaching. Let us not cast away our confidence, which hath great recompence of reward. Let us endeavour to be faithful in our several stations, by improving our talents in the best manner, to the glory of God, the good of our souls, and the advantage of mankind. Let us watch and war against selfishness, envy, pride and wrath; and endeavour always to be filled with universal benevolence, meekness, humility, and resignation to the will of God.

AND let ministers of the gospel be cautioned, not to give way to anger, as Moses did, let the provocation be ever so great, for it will certainly be very hurtful to them if they do. And let them follow the apostle Paul, who says of himself, " I therefore so run, not as uncertainly; so

fight

fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection: lest that by any means when I have preached to others, I myself should be a cast-away." If they take his advice, they each one shall be able to say at last as he did, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day: And not to me only, but to all them also that love his appearing."

O let us all be careful to avoid sin, unbelief, ingratitude, rebellion, and disobedience of every kind; and let us do the will of God with pleasure, and suffer it with patience; that we may obtain the plaudit of our Judge, and hear his lovely voice, saying unto each of us, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

NOW UNTO HIM THAT IS ABLE TO KEEP YOU FROM FALLING, AND TO PRESENT YOU FAULTLESS BEFORE THE PRESENCE OF HIS GLORY WITH EXCEEDING JOY, TO THE ONLY WISE GOD OUR SAVIOUR, BE GLORY AND MAJESTY, DOMINION AND POWER, BOTH NOW AND EVER. Amen.



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